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INTERNATIONAL BIBLE STUDY.

April 9th, 1882.—*Mark* I. 14-23.

Mark's Gospel may be spoken of as an abridgement of that of Matthew, made however by one who is conscious of authority to insert original matter. Passing over the first two chapters of Matthew, he begins in the third. Already in this 14th verse he has got as far as the 4th ch. of Matthew, verse 17. It was desirable to have a brief narrative of the ministry of Christ to put into the hands of enquirers, and the Gospel of Mark could be transcribed in an hour or two.

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God." When the news of John's imprisonment was first received, it is quite possible that some may have entertained the opinion that it would be a graceful beginning of the ministry of Jesus to put forth his divine power in such a way as to compel Herod to liberate the Baptist. Was not Jesus anointed to bring deliverance to the captives? He was anointed to preach the Gospel of the kingdom, and so far as that shall prevail among men, will the oppresed of all classes experience deliverance. "The Gospel of the Kingdom of God." Every man prefers to be his own master, until made sensible by bitter experience that his own will is associated with great blindness and fallibility and will prove his destruction. The Gospel announces the possibility of reconciliation with God, and the establishment of the reign of God in the heart and in the will.

"The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." The time prescribed by God and made known by the prophets. For instance, there was Jacob's prophecy, uttered some seventeen centuries previously: "The sceptre shall not depart from Judah nor the lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." The sceptre was now departing from Judah. Almost all their rights of sovereignty had been taken away by the Romans, but some still remained. But every one could see that the complete subjugation of the country and the extinction of its powers of self-government were only a question of time, very brief time; and that now if ever it was necessary that the Messiah should appear. The kingdom of God is at hand. How near is it? Just as near as the words which announce it. Embrace the words with thy heart, and thou shalt find the kingdom in thine heart. If you have faith, God enters your heart with the word. The word is nigh thee, even in thy heart and in thy mouth, says Paul. The word of God regnant in the heart is God himself there regnant. But no man will suffer God to be instated on the throne of his will until he has had his eyes open to the ruin wrought by the supremacy of his own will. Until he shall have seen the unworthiness of the barque of self, he will not transfer himself by faith to the life-boat of Christ.

We have now an account of the call of Simon and Andrew and of James and John. Nothing here is said about the miracle of the draught of fishes, which is only narrated by Luke. Peter and Andrew had been disciples of John the Baptist, and had been by him directed to Jesus, in the first instance. They now, with the sons of Zebedee, identify themselves fully with the cause of Jesus. Happy are those servants of God who in the midst of a prospering business can distinguish the voice divine which bids them forsake all to follow Christ in the ministry of reconciliation.

"And they went into Capernaum: and straightway on the Sabbath-day he entered into the synagogue, and taught." 21. Almost every writer has his pet words and phrases, cropping up without any thought on his part. The word *eutheos*, here rendered *straightway*, is constantly used by Mark, especially in the early part of his Gospel. We may understand by it that Jesus lost no opportunity of doing the work which his Father had given him to do.

"And they were astonished at his doctrine, for he taught them as one that had authority and not as the scribes." There was no hesitation in Christ's manner. He was conscious that he was uttering the very truth by which men would be judged in the last day. Nothing in the world is more vague or unsatisfactory than the Rabbinical writings, with their multiplied references to scribes that differ one from another. Unless a man has experience of the power and blessing of the things which he enunciates he cannot speak with authority. How much authority really dwelt in Christ, was illustrated presently. There was a man with an unclean spirit in the synagogue; here Satan's power was established in a visible form; just what was wanted that the power of Christ in expelling the evil spirit might be visible, and demonstrated to the senses. The possessed cried out, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy one of God. Here was a diabolic spirit revealed in his own character, and at the some time acknowledging the divine commission of Christ. The situation was perfectly understood by every one in the synagogue: whatever there is of divine authority in the word of Christ let it show itself now.

"And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." The evil spirit was not vanquished without a struggle: he made the possessed one writhe with anguish before he left him; but he left him. The manifested power of the evil one only caused the power of Christ to appear more conspicuously. How often is it so in our own day, when Satan shows his great reluctance to forsake the soul where he has been long abiding, but is finally driven out by the word of Christ, clung to in faith.

"And they were all amazed, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." 27. They were amazed, but did they act upon the surprising knowledge thus obtained? What less could they do, after witnessing such a miracle, but intensely desire to get into their own hearts all the words of Christ? These words and no others are the words that ought to be enthroned in the hearts of men.

WEEKLY REVIEW.

—The *Indian Churchman* has a review of Wordsworth's Bampton Lectures (1881) from which we take the following judicious remarks about Buddhism:

"Whether Nirvana be considered as absolutely negative or not, the whole tendency of the Buddhist system is to set the highest moral value on an anti-social state of indolence and inactivity, to stamp despair of the world with the whole force of its approval. Goutama's original idea was apparently that of a houseless hermit-life of absolute apathy, which soon passed into a Sangha or brotherhood of mendicants (bhikshirs). Of course laymen had also to be tolerated, but only as an afterthought, and in a secondary degree of virtue. Women also were admitted after a time to take the vows, but (it is said) that they cannot attain Nirvana without being first reborn as men.

Buddhism thus differs from all other religious systems, which have become popular, in being founded on monasticism and developed out of it. In other religions it is an accretion, not a necessary part of the life. They can do just as well without it as with it. But should men decline any longer to take the yellow robe, or should the world cease to provide the monks with the daily bread, on which they live without working for themselves, the whole system must collapse. Buddhism is thus, even more than other voluntary societies which we have mentioned, profoundly anti-social The human race exists that there may be monks; and the object of the monastic life is to annihilate the race. This is indeed to "make *a* solitude and call it peace."

—Some Mahomedan pilgrims in Persia, on their way to worship at the tomb of one of their Imams, arrived after the closing of the gates at sundown Not liking the idea of camping out another night, they prayed to Allah and soon the gate was opened or the wall fell down, or, at all events, a way was found for them to enter. The people of Shiraz have hailed this as a great miracle, and have celebrated the event with great *eclat*. When, on one occasion, Christ and his followers were refused point blank admittance to a Samaritan village, the disciples wanted to bring down fire from heaven, but

our Lord thought it a good opportunity of giving his followers a lesson of patience. Paul mentions patience as the first of the signs of an apostle.

—In connection with the S. P. G. Missions among the Koles of Chota Nagpore, 357 adults were baptized last year. The total number of communicants is 5, 519.

—The following extract from an encyclical letter of Pope Leo xiii. meets our eye:

"Rome, the most august of Christian cities, is now a place laid open to all the enemies of the Church; profane novelties defile it; here and there, temples and schools devoted to heresy are to be found. It is even reported that this year it is about to receive the deputies and leaders of the sect which is most embittered against Catholicism, who have appointed this city as the place for their solemn meeting. The reasons which have determined their choice of such a meeting-place are no secret; they desire by this outrageous provocation to glut the hatred which they nourish against the Church and to bring their incendiary torches within reach of the Roman pontificate by attacking it in its very seat.

"The Church, without doubt, will in the end be triumphant, and will baffle the impious conspiracies of men; but it is none the less admitted and certain that their designs aim at nothing less than the destruction of the whole system of the Church with its Head, and the abolition, if it were possible, of all religion."

We do not know what sect it is that is here singled out for its bitterness against Catholicism. As a general rule they who most clearly recognize the religious liberty accorded to all men by the Gospel, have the greatest horror for a system of consummate priestcraft. The book which says, Prove all things; whosoever will let him take of the water of life freely, is a book that educates men to prize above all things the birthright that is theirs in Christ. We can imagine how it would fare with those whom the Pope Leo denounces, if he had still the power he once had, and which he now thinks he ought to have. They might get into Rome, as Huss got into Constance, but it is pretty certain that they would not get out again.

—The letters of "Enquirer," being unauthenticated, should not have appeared in the *Guardian*, according to our rule to that effect. The first appeared through inadvertence, and we print the second to show the writer that we have no disposition to exclude views differing from our own. It seems to us that the writer is more eager to maintain his position than to get at the truth on the subject. If there was any urgent reason requiring Sir Fred. Roberts to leave Nagpore on the Sabbath, could he not easily have declined receiving public honours on the occasion, involving the attendence of many persons, some among whom the least reflection would have shown him were probably scrupulous regarding the observance of the Sabbath? It was this public parade that specially called forth our comment. We have had in Bombay persons filling the highest positions who declined receiving salutes on the Sabbath, requesting their postponement till the Monday. The Christian has all the authority for the observance of the Lord's Day that he needs. The law of the Sabbath dates from the creation of man, and has never been revoked. Under the Christian dispensation it accommodates itself to the spirit of that dispensation. The observance of the Lord's day must have been inaugurated by our Lord, for it could not have been at any future time, without a conflict of opinion, created by the simple fact that it had not been observed from the day of Christ's resurrection. The Apostles observed it, and certainly taught the churches to do so. At Troas Paul waited a whole week to have the opportunity of meeting with the Church on tho Lord's Day. The Sabbath is not a burden to the child of God, but it is a privilege and a delight. If any one finds it a burden this simply shows that there is something even more important than the Sabbath which he has not yet got acquainted with, but to the community generally the Sabbath is of great value as a day of rest from labour, and well fitted to lead their thoughts to the world to come and the desirableness of being ready for it. They who seek the highest interests of their fellow-men will feel the necessity of vigilance in order that this gift of God may be preserved to them. Dr. Jacob's book on the Sabbath was noticed by us when it appeared, with earnest commendation.

—We are very glad that Bishop Gell of Madras has spoken out so emphatically on the subject of the opium Traffic. He justly says:

The contribution from Opium traffic of about eight millions of pounds every year to the Indian revenue, acting like a bribe, has promoted the avoidance of the question as to the righteousness or unrighteousness of England's conduct towards China. But now the public conscience is awake, and we may reasonably expect that China's wrongs at our hands will undergo full investigation; and that, if it should be found needful for righteousness' sake to sacrifice even the whole (which will however probably not be the case) of the Opium revenue, our rulers will not hesitate to follow the dictates of justice and humanity, and suffer some inconvenience as retribution for the past injustice. And yet I am sure of this, that every sacrifice made in the name of God either by an individual or by a nation, shall receive a full reward. We should never forget that reply of the Prophet to Amaziah, the King of Judah, who had "hired of the King of Israel a hundred thousand men for a hundred talents of silver; and there came a man of God to him, saying, O King, let not the army of Israel go with thee: for the Lord God is not with Israel. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this."—[2 Chron. xxv. 7, 9.] By plenteous harvests, by increased and successfull commerce, by averting wars, by a more widely extended spirit of honesty and industry, and in a thousand ways great and small God is able, if He will, so to add to the material prosperity of this empire, that whatever is required for its government shall be raised without extraordinary measures, without any murmuring of the people.

This is not the way to please the rulers of India, as is evident from Lord Ripon's recent utterances, and it is matter of thankfulness that a man in Bishop Gell's position should decline to chime in with the key note that has been given. The truths involved in the last sentence quoted are hidden from the eyes of mere politicians; but men of faith know that there is nothing in the universe more reliable.

—By a letter from Madura we learn that Mr. Joseph Cook the distinguished lecturer arrived at that place on the 19th inst. and on the same day in the afternoon addressed a crowded audience of Tamil Christians in the East Church, and in the evening a congregation of English speaking Natives in the West Church connected with the Am. Mission; and on the following day addressed the educated Hindus in the Madura College Hall. He left for Palamcotta on the following day.

—The College of Liberal Arts, a department of Boston University, established by New England Methodists some years ago, came into possession on the 13th of January last, of the bequest of Isaac Rich, amounting to half a million of sterling, fifty lakhs of rupees.

—Some of our readers may remember that the connection of the Theosophists of America with India and their expedition to this country, originated with the Pundit Dyanund Saraswati, whose fame as an appologist of the Vedas had reached these transatlantic equirers. First a letter was addressed by Colonel Olcott to the Pundit couched in terms of utmost reverence and adulation, announcing that it was the intention of himself and associates to come out to this country and sit at the feet of the Pundit and be by him initiated into the deep things of the Vedas. They did not profess to have any thing to teach; they were coming out to India to learn of the Pundit and be indoctrinated into the mysteries of Vedic lore. We gave this curious letter in our columns at the time, calling attention to the deep prostration of spirit therein displayed. Well, Col. Olcott and Madame Blavatsky came out to India; two or three others were in the party, but soon broke with them, and found another path to walk in. The tone adopted by Col. O. & Mad. B. soon after arriving in this country, differed decidedly from that in which their humble petition to the great Pundit of the East had been couched. They appeared much more disposed to figure as teachers of every body than to learn of any. Of late they have been flirting with Buddhism in a way that must have been distressing to those whose zeal, like that of the pundit Saraswati, was for the Vedic religion as interpreted by him. Buddhism and Brahminism are internecine in their mutual antagonism, and the sacred writings of the Hindus represent Buddha as an incarnation of Vishnu for the purpose of causing the very religious King Divodasa to apostatize from the faith, as by his superlative goodness he was winning away the hearts of men from the gods. As Balaam taught Balak that the only way of overcoming the Israelites was to get them to sin and so bring about a breach between them and Jehovah, so Divodasa must be made an atheist and forfeit all his righteousness that others might have a chance. This is the Brahminical way of representing the rise and spread of Buddhism. Consequently, it was no slight falling away from the truth for these Western disciples of the Pundit Saraswati to go into raptures about Buddhism. This was very different from the intent that prompted the Pundit a few years ago to invite these Western admirers to come out and learn of him. But the veiled atheism of Buddhism was not sufficient for the all-devouring scepticism of these modern Argonauts, for they are unwilling to recognize any Lord of creation. The Pundit Dyanund Saraswati who has been of late among us, has found it necessary to notify the public that there is no

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accord between his views and those of the Theosophists. As there are here and there in India Brahmo Somajas, communities holding the views of the Brahmos of Calcutta, so there are Arya Somajas in various parts of India, holding the views inculcated by Pundit Saraswati. The Pundit announces that the Theosophists may no longer be recognized as in affinity with the Arya societies. In fact he excommunicates them.

—Under the head of "Marvellous Harmony" the *New Dispensation* culls from Exodus, from Budhist Scriptures, from Mathew, from Acts, from Marajulnubuoth (a Mahomedan work,) from the Life of Chaitanya, and from the Janamshakshy of Guru Nanuk, notices of visions of God accorded to Moses, Christ, Paul, Mahomed, Chaitanya, and Nanuk, all supposed to be equally credible. When a man can read his own fancies into what he reads, it will not be difficult for him to trace affinities between teachings that differ as night and day.

—The Rev. J. P. Graham of the Am. Pres. Mission, Rutnagherry, and the Rev. Mr. Douglass of the Canadian Pres. Mission, Indore, with their families, left for America by the *Rydal Hall* last Saturday. The Rev. F. A. P. Shirreff of the C. M. S., Principal of St. John's Divinity School, Lahore, left for England by yesterday's Mail.

—We have much pleasure in mentioning the return to India of Major G. A. Jacobs, Superintendent of Army Schools, Bombay Presidency.

LETTER FROM BUFFALO.

C. P. HARD.

Can we feel otherwise than joyful that we are living at a time when the Lord is daily saving multitudes? Reports of precious revivals crowd the columns of the thirty religious weeklies which the writer receives as a correspondent. The thrilling details of the same, given by consecrated pens, cause many hearts to be inspired to further efforts, as these periodicals have a circulation all the way from 6,000 to 60,000 weekly. Thus the facts cause the descriptions and these like flakes of fire from a Chicago conflagration, kindle a blessed warmth in other places. In good news from various individuals, churches and missionary bodies in India especially our hearts find the sweetest possible joy. As to the church of God in India we can say.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

We ask our friends to rejoice with us. Last winter the revival here in our church was a glorious one, and hundreds were more or less influenced by it. Some of the converts have proved the most bright and progressive whom we have known in nineteen years of pastoral work; several have become Sunday-school teachers and one man a steward, thus among the official men. It is not often in American churches, that extensive revivals follow each other successive years. Perhaps faith ought to be stronger. In view of our work in future years we did not feel that we could make a great expenditure of strength in protracted meetings this winter but prayed and encouraged the people to look for a special outpouring of the Spirit, that the cause might advance with such heavenly power that it should be manifest that the results were altogether divine. The preaching became more searching. The leaders made the class meetings more thorough. After the monthly Gospel temperance meeting and many more had signed the total abstinence pledge, two Sabbath evenings ago the call was made for seekers of salvation and twenty surrounded the altar, and with weeping and supplication sought the Lord. The joy of pardon came to several. Special services were announced. The next night among the seekers there was one who would not go away until blessed; so as an after meeting was held and the struggling soul was set free. This lady has since that hour brought several friends to Jesus. Each evening additional victories have been gained and the meetings are progressing gloriously in the third week, the tide of full salvation being deep and strong. Some of the disciples, who had loved the Lord for years, have prayed for the blessing of perfect love and have sweetly entered into this rest of faith. They stay after the meetings are dismissed and talk with us, as last evening till after ten o'clock, telling how emancipated they are, how sin is now cast out and hated, freedom in service is given, peace like a river is enjoyed. These intelligent testimonies teach us that the days of scriptural cleansing and pentecostal power have not passed.

Thus the work of entire sanctification and that of pardoning grace go forward hand in hand. A church fully saved can guide and keep young converts, as fifty adults, besides many children, have presented themselves as seekers of the forgiveness of sins. One who spoke last night, as in each meeting, a man of fifty years, who was in the war of 1861 to 1865, came forward. Sabbath at about half past ten at night, slept none that night, but came to the parsonage the next morning, and after two hours of crying to God his soul was set at liberty. He is now a good soldier of the cross. Pray for us.

St. Mark's Methodist Episcopal Parsonage, Washington's birthday.

WAYSIDE JOTTINGS.

Leaving Futtehpore Campmeeting, precious memories of which will long linger in our minds, we took the train for Allahabad, packed up our few belongings and started the same night for Saharunpur, over three hundred miles distant, in company with a brother minister, arriving there the next day after a dusty ride of nearly twenty-four hours. Saharunpur is a large town with a population of about twenty thousand inhabitants. There is a considerable European community resident in the station, the majority of which is employed on the S. P. & D. Railway.

Here we had the privilege of meeting the Rev. Messrs. Ullman, and Morrison (son of good Dr. Morrison now gone to his rest), of the American Presbyterian Mission. These brethren are doing good work both in the educational as well as regular preaching line. While prosecuting work energetically amongst the heathen, they do not neglect the nominal Christian population, but hold Sabbath and other services for them, in their neat little Mission church.

Saharunpur drives a brisk trade in wood and leather work and the manufacture of candles. The Botanical Garden and Government Remount Establishment are sights worth visiting.

Being limited for time and under engagement for Sunday the 12th at Roorkee we left Saharunpur on Saturday noon, using for the first time in our life, an "Ekkha." An "Ekkha" is an ingenious contrivance possessing a minimum of accommodation for a maximum of goods, poised on a pair of wheels, with an apology for a hood, and drawn by one horse or pony. How to sit comfortably in one of these machines for torturing "the human form divine," requires some skill, and calls for an acquaintance with the science of squatting. It certainly taxed all our ingenuity to know in what manner to dispose of our corporation, particularly our legs. In spite of all discomfort however we travelled on bravely and arrived in Roorkee the same evening.

Roorkee possesses points of interest for the visitor. First there is the well-known Thomason College, with both European and Native students busily engaged in Civil Engineering studies. Then there is the celebrated Ganges Canal, a most magnificent monument of Engineering art.

Missionary operations are carried on in Roorkee and its neighbourhood by the S. P. G. whose Missionary, the Rev. Mr. Hoffner reported favourably on the progress of the work. We rejoiced to learn from this venerable servant of the Lord that a leading Brahmin, and a Mohamedan Moulvie, had recently been baptized by him on the profession of their faith in Christ.

The Methodist Episcopal Church has a footing in the station. Rev. W. Bowser has pastoral charge. During our stay in Roorkee we planned and carried out a visit to Hardwar, twenty-one miles distant. Hardwar, as most of your readers are aware, is a place of great sanctify to the Hindoos, and is situated on the banks of the Ganges, where that stream bursts through the hills and debouches on the plains. It is at Hardwar that the Ganges canal commences. A bend in the river has been taken advantage of, and at that point the waters have been diverted into the canal, which is over five hundred miles long, and terminates at Cawnpore. We were told that when the canal works were in course of construction, the Hindoos would not believe that "Gunga Mother" would suffer the waters to be thus turned off. When at last the works were completed, and the waters were actually diverted, two or three of the more devout Brahmins, in utter despair because of the humiliating spectacle, flung themselves into the canal with the intention of drowning. In anticipation of some such attempt the authorities allowed water to run in to the depth of three feet only, so that the poor deluded fellows were disappointed in their suicidal intentions and tumbled out covered with mud much to their chagrin and the ridicule of the gazing crowd.

Bidding goodbye to our friends in Roorkee we took a "Dak Gharree for Dehra Doon, and were ushered into that pretty little station with sundry flourishes of bugle notes which our musically inclined driver indulged in largely en route. Here we were welcomed by an earnest warm-hearted member of our church who ere long expects to be on the list of candidates for admission into our Itinerant ranks.

The American Presbyterians "hold the fort" in Dehra. They have a large girls' orphanage, a considerable native Christian community, also a church building (not yet completed) intended as a tribute to the memory of the late Dr. Morrison. The Rev. Mr. Herron, a man of fervent piety and deep spiritual culture, is the Missionary in charge. We had the pleasure of meeting him, and preaching for him in the temporary church. If any of your readers revere the memory of that man of God, Dr. Morrison, let them contribute of their silver and gold towards the church building enterprise referred to above. Mr. Herron will be glad to receive their help.

Dehra is a lovely spot, picturesquely nestling in a richly wooded valley between the Sivalik and Himalayan ranges. Towering

above Dehra, to an altitude of over four thousand feet lie the hill sanitaria of Mussoorie and Landour, the summer resort of a shoal of health and pleasure seekers from the Punjab and North West Provinces. But of these mountain abodes, more another time. Vale!

SUNERGOS.

NOTICES OF BOOKS AND REPORTS.

"Report of the Wesleyan Mission, Mysore Province." We find this report in the *Harvest Field* for February. An amicable arrangement has been made with the London Mission by which the operations of the Wesleyans will be limited to the West of a line drawn north and south through Bangalore. The Mission has great regret in parting with Mr. & Mrs. Symons, who have been for so many years identified with the Tamil work in Bangalore. It is 22 years since they joined the work. About 18 points are occupied by this Mission in Mysore. English churches have been formed at the following places: Bangalore, Tumkur, Mysore, Hunsur, South Coorg, Hassan, Chikmagalur, and Shioga. In connection with the Tamil church at Bangalore, 10 adults were baptized last year. At Mysore 11 were received to the church, and at various other points there were additions.

Christianity has developed in many a manliness which was absent before; but it is only in the self-assertive stage, and it has been instructive to see their astonishment at being told that Christ manifested the highest independence when "He pleased not himself." Yet even among these there have been many instances in which, as the Apostle's teaching has been explained, those who have considered themselves most aggrieved have voluntarily buried their wrongs, and gained victory by forgiveness.

Out of eight Theological students four have fulfilled the three years' course. A large amount of evangelistic work is reported. Services are held in the school rooms with generally good attendance. There have been Sunday-evening lectures to Educated Natives. A good account is given of the High-schools at Bangalore and Mysore, of the numerous vernacular schools and of the girls' schools, 22 in number, with an attendance of 1946.

REPORT of the Ch. Miss. Society's Orphanage and missionary institutions at Sharanpur, near Nassick. There are 53 children in the Orphanage of whose conduct and studies a good account is given. The farm has prospered, giving employment to the orphanage children, as well as to other Native Christians. The Normal Class has six pupils. There are two day-schools. Open-air preaching and tract distribution have been carried on in Nassick. A school-church-building has been erected at Deolali and is found very useful. The Report speaks of work carried on at Igatpuri, Sinnur, Patherdi and Makhamalabad. In connection with the whole mission there are 381 Native Christians, of whom 111 are communicants. The Rev. W. A. Roberts is the resident missionary.

"REPORT of the Neyoor Mission of the London M. Society, S. Travancore." In this report are given statistics of the entire work of the L. M. S. in the Travancore. The work was begun at Quilon more than 60 years ago. There are 6 ordained missionaries; 18 ordained Native ministers; 17 evangelists; 143 Catechists; 29 assistants; 282 teachers. There were baptized in 1881, 328 adults; total of baptized persons 15,664; adherents, 40,453; readers, (adults) 6224; communicants, 3288; scholars, 10,381 In Neyoor 62 adults were baptized last year. The Rev. J. H. Hacker is in charge. There was again a failure of crops last year, and the distress is said to have been indescribable. Rice was imported in large quantities from other parts of India, but many had no means of purchasing.

"His Highness the Maharajah of this country was prompt to meet this difficulty as far as lay in his power. Under his orders his Dewan or prime Minister Mr. V. Rameiengar made a tour in these parts of the country. Various relief works were opened such as deepening of tanks for the next rains, sinking wells and making roads, and in this way many obtained employment and were saved from death. We tried as far as lay in our power to help those about us, and morning after morning scores of able bodied men were gathered before our Bungalow, asking for work at 3 chuckrams (*i. e.* 3d) a day. They simply wanted to live, and the patience of these people under such a trial was remarkable. Great thanks are due to H. H. the Maharajah and his Government for their prompt action in this crisis.

The great want of the country is said to be a greater number of river-fed tanks, as distinguished from rain-fed tanks. The scarcity of food was a trial to the church, but the *Six Years People* were even a greater trial. Many were led to put their trust in the proclamation of Justus Joseph that Christ would come in 1881.

The excitement produced by this announcement among the ignorant people was intense. Many people flocked to this man, and submitted to his words and rules implicitly. He issued a paper money which he called "living coin" promising to all who bought this, redemption and glorification. He pretended to work miracles, he altered the form of the Lord's Prayer and in various ways brought dishonour upon the name of Christ.

Through these delusive teachings, about 100 seceded from the churches in the Neyoor district. Of course they now see their error and wish to return. Mr. Hacker says:

This movement amongst my people, taught me that there was something in the name of Christ which had power to stir up men to a great enthusiasm; though theirs was a zeal without knowledge. I earnestly hope that if they come back to us their enthusiasm and professed love to Christ may enable them to preach the love of a crucified Saviour to their heathen countrymen.

Unfortunately the reaction from misdirected enthusiasm is generally fatal to the enthusiasm. Perhaps the return of Christ in glory as set forth prominently in the preaching of the apostles, has not received that attention from those who minister to Native Christians, that it should have. Let us keep prominently before them the truth that the Lord Jesus is coming again in power and great glory, we know not how soon, we know not how late, and that it will be a blessed day to those who are walking in the light, a fatal day to others; and that Christians make ready for it not by trying to ascertain the day and the hour, but by walking daily as Christ would have them. A Native minister reports concerning one who has been for fifty years a worshipper of the devil:

"I well remember the Sunday this year, when this man asked myself and his Catechist to go and destroy his little devil temple. It was a very rude building, about four feet square, with walls of mud and a covering of leaves. I was struck by the awe in the poor man's face whe he saw me take the first leaves from his once sacred place. Poor man, he was then parting with what had been to him for fifty years the highest emblem of his faith and reverence."

Of the difficulties that converted palmyra-climbers have to encounter, we are told:

"The palmyra climber ascends the tree and cuts off the flower and fruit stems, under which he ties a small earthenware pot for the sap to flow into. This sap is called the Pathaneer or sweet water, which is very sweet and wholesome. This juice is either drunk as soon as collected or boiled down into a coarse brown sugar. The tree has to be climbed twice every day in order that the flower or fruit stems may be trimmed for the sap to exude freely. Consequently these trees have to be climbed on Sundays or the tree suffers injury, and this, in the Palmyra season is a great hindrance to attendance at our services, and to the keeping of the Sabbath day holy. Therefore for a man to get up before it is quite light on a Sunday morning, to climb forty or fifty trees which is a very laborious work, and to be ready for the service at seven, mean some self-denial and a fair amount of earnestness of purpose."

The Bombay Guardian.

SATURDAY, APRIL 1, 1882.

ROMANISM AND CHRIST.

—DR. FIELD of the *N. Y. Evangelist*, writing from Rome, says:

"I like to think the best of every body and every thing; to judge kindly both of men and institutions, and am always on the lookout to find good points where severer critics see only what provokes their righteous indignation."

The predilection here spoken of is a very amiable one. Under its leadership a man will go along pleasantly to himself and to others. Men generally are keen-eyed to see faults except in themselves and their friends. The friendly man begets friendliness, and people, seeing that he thinks favourably of them, try to so live that he may not be disappointed in them. So that this charity may really cover a multitude of sins, in certain felicitous instances. There are men whom you do good to by helping them to think more favourably of themselves than they are doing. But such are few and far between. The great majority of persons we come in contact with have an overweening idea of their own excellence and ability, and the real elevation of their natures is more hindered by this than by any other thing. The predilection of which we have spoken, needs to be under the control of a higher principle, viz. regard for the claims and statements of God. The charity that thinks the best of every body and of every thing will turn out not to be charity at all, but a form of self-indulgence, if it does not include a regard for what God has declared concerning men and systems. What I like must be subordinated to what God likes. It is not for me to approve or seem to do so, where he disapproves; any more than it is right for me to disapprove where he ap-

proves. We are not to judge; but woe to us if we ignore the judgments of God. The essence of charity is a desire to benefit; to do good is of more account than to see good. Many men ask nothing from us but that we shall see them to be good; but if we know that God sees them to be evil, and shows us the good that they need, it will be the part of Christian charity to recognize the facts of the case and try to get them to do so. It is a great humiliation to Nicodemus to be told that he needs to be born again, but without this he cannot see the kingdom of God. He would much rather that your attention were drawn to those good points in which he is distinguishable from other sinners. But true Chr. charity takes note that he cannot receive any real good until made aware of the supremacy of evil within him. Very often it is simply the love of peace, the desire to get on smoothly and with as little friction as possible, that disguises itself to consciousness as Christian charity, and hinders those who are subjected to it from witnessing for God as they should. The great study of almost every man is to guard his conscience from unpleasant revelations of the true standard; and he is very grateful to those who help him thus to shield his conscience from unwelcome light. For men love darkness rather than light. Society reserves its sweetest smiles for the so-called charity that can see only that which is good in men. No man can be said to take a genuine interest in his fellow-men who does not seek to save them from self-trust and self-flattery. Dr. Field is writing about Romanism at Rome, and tells us that his mind swings like a pendulum from favour to disfavour and back to favour again as he views the different features presented by this extraordinary system. Yet Scripture, speaking of such a system, does not at all oscillate between favour and disfavour, and the trump of revelation gives no uncertain sound, denouncing as every way evil that which we think worthy of high estimation. The thing which makes it so marvellously formidable, is the good that is in it, and which is subordinated to the advancement of the whole perilous system. Beautiful in our eyes is the disinterested devotion that leads young men and women to consecrate themselves and their powers of influence to various forms of ministry; but unhappily it is not supreme love to God that is avowed by them so much as supreme love to the Church. This is made evident at every point where the word of God says one thing and the Church says another thing. It is not even the Church in a scriptural sense that they so implicity obey, but it is a sect notorious for its exclusiveness. The perfection of error is found where the most sacred truths are subordinated to unwarranted principles. Dr. Field is unwilling to admit that such devotion and self-sacrifice can be inspired by any lower motive than the love of our divine Master. We differ. In multitudes of instances this devotion has been employed in turning persons away from the truth as it is in Jesus, to that perilous fiction, Holy Mother Church. In these conventual institutions the will of the Superior is absolutely binding; not merely as the will of God but above the will of God.—We have placed among our Selections a long extract from Dr. Field's letter.

APOCALYPTIC SKETCHES. XLVI.

"And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth." Rev. xvii. 5. Babylon has been already mentioned twice in this book; viz. once in Ch. xiv. 8; and again in Ch. xvi. 10 Readers of Isaiah and Jeremiah are familiar with the judgments there denounced against the literal Babylon. But the literal Babylon, the mistress of the Chaldeans, had passed away so far as her glory and power were concerned, before the time when the seer of Patmos uttered his predictions concerning the Church of Christ. In fact the Babylon of history was no more; only in the neighbourhood of the place where she lay buried in her ruins, there had sprung up a small town having the same name, but of no distinction or importance. The Babylon of Revelation is an ecclesiastical and political power so designated because while professing to be the Church of Christ, she is really and bitterly hostile. As God, by his prophets, sometimes designated Jerusalem of old as Sodom and as Gomorrah, so he gives the name of Babylon to a system that claimed to be his own vice-gerent in the earth. But before the word Babylon, occurs the name "mystery" written on her forehead. The Man of Sin delineated by Paul in 2nd Thessalonians, is spoken of as the deceivableness of unrighteousness, most conspicuous for his power to deceive, aye to deceive the people of God. This can only be through the cunning admixture of truth, so that for those who are content to look upon the surface of things, she shall seem to be the church of the living God. The Bible is acknowledged to be the word of God; but the position taken is that individual Christians are not competent to find the truth by means of it, and must look to the church, that is, to the rulers of the church for the knowledge of the word of God. The veil that is taken away in the New Testament is here suspended again. Not only the Apochrypha, but tradition is here exalted to a position of equal authority with the inspired word. By the harlotry or conjugal infidelity here spoken of we understand that culpable transfer of confidence from the Son of God to the living and visible priesthood. The Bride of Christ symbolizes the sum of those whose confidence in all that pertains to salvation and to godliness, centres in Christ; they are characterized by unswerving allegiance to Christ; he is their Leader and Commander; to whom they look for wisdom, righteousness, holiness; but by "the mystery of iniquity" many are persuaded to embrace a system that delights in visible splendour and pomp and imperial grandeur, the ecclesiastical system whose head for so many centuries has been at Rome. History pourtrays the different kingdoms of Catholic Europe as in alliance with the Church who avails herself of that alliance to secure the absolute subjection of the people to her rule. For an example, look at France in the days of Louis xiv., and see how the poor Huguenots are pursued with fire and sword, because they take the word of God as their guide, instead of the word of the priest. The church in each of these states was taught to rely upon the State for its preservation. "Abominations of the earth." In considering these very strong expressions, we are to bear in mind, that God estimates sin not so much by the simple enormity of the offence, as by the measure of light, and the greatness of the privileges bestowed.

"And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her I wondered with great admiration" He was lost in astonishment. The Apostle John was familiar enough with the idea of great empires, employing their mighty agencies in the slaughter of Christians; but the picture presented to him in vision was that of a system claiming to be of Christ, claiming to be the very church that Christ had purchased with his own blood, yet availing herself of the great temporal powers of earth for the destruction of the true Church. The prosecutions waged by Pagan Rome were nothing to those waged for ten or twelve centuries by this professedly Christian power. Here was a mystery of prophecy that saints of old must have found it very difficult to bring before their imaginations. It must have seemed to them a thing incredible that any Church professing to belng to Christ could persuade itself that it was doing God service by torturing and killing myriads of persons whose only fault was that they would not allow their persecutors to dictate to them what they should believe. Paul in 2nd Thessalonians gives us an outline of this apostasy, this falling away from the Apostolic truth, designating the system as "the Man of Sin" who opposeth and exalteth himself above all that is called God or that is worshipped, sitting as God in the temple of God, showing himself that he is God. This system, the distinguishing feature of which is *one man*, one official person at the head of it claiming to be the representative of God, the vicar of Christ, claiming power to control the consciences of men, taking away from men the very liberties that God had bestowed upon them, withdrawing God's commands that he may substitute his own, intervening between God and the worshipper in such a way as that the gifts of God may not reach the worshipper and the petitioner be dependent on the priestly offices of the intermediate one for all access to God; in all this signally and fearfully opposing that charter of grace which authorizes every sinner that wills to come directly to Christ. We see from 2nd Thessalonians that the mystery of iniquity is to continue till the glorious advent of Christ in judgment; consequently it must be in existence at the present day, though through the manifested trouth of God its pomp and majesty may have been somewhat curtailed. Yet how few there are who are willing to recognize the system so faithfully photographed in the word of God, and who find it easier to attribute these interpretations to the *odium theologicum* than to believe that God would depict in such dark colours a system that looks so winsome in the pages of Romance, and comes so near the truth on many points. Just so it was difficult for the Jew living in the days of the Apostles to believe that Judaism was a system to be abandoned. They that stoned Stephen were thoroughly persuaded that they were carrying out the behests of God in cutting off such persons from the face of the earth. God's thoughts are not as our thoughts; neither are his ways as our ways.

The Gospel of Christ is a powerful medicine: it either kills or cures.

REMINISCENCES. CLXVII.

Extracts from diary kept in Bombay, 1848.

May 14. Miracles seem to be unspeakably necessary at this time among the heathen. They ask for them. They cannot be profited by our books on the Evidences, which suppose knowledge that they have not. But the Saviour has said, Whatsoever ye shall ask in my name, I will do it. The promise is addressed to all believers. Now if we could show the heathen that we actually obtain what we ask, I think a deep impression would be made upon them. I pray with the servants every day. I might do it as I have done, for a year, without any deep impression being made upon their minds. I tremble at the thought of going on to offer prayer in this way,—I mean unfulfilled prayer. Each prayer supposes that the preceding has not been answered, and implies that no humiliation or surprise is felt on account thereof. I proceed as though it were a matter of course that prayer should be offered in vain, and that it would be doing remarkably well if one prayer in a hundred were answered. But what is there in this to loosen their attachment to idolatry? They declare that they receive answers from their idols. It is a solemn thing for the Christian to pray in their presence. That is the moment for bringing out the evidence of the truth of his religion; the time for the exhibition of his credentials. Christ has declared that prayer, *i. e.* the prayer of faith, shall always be heeded and fulfilled. God almighty and ever-blessed save me from offering up any other than believing and triumphant prayers. Oh that my prayers may be as miracles to draw this people to Christ.

On the 6th of May at 1 P. M. I received intelligence of the death of my dear father. Nothing could have been more unexpected. He died blessedly; and in the grace that was shown to him during his painful illness, the overflowing and incomparable love of the Saviour, I have incurred a new weight of obligation to Christ. Words cannot tell, time cannot tell, angels cannot tell what God has wrought in our house. I am amazed and confounded, lost in wonder, love and praise. I should be, but I am too stupid and sensual. Frank had sailed on a 16 months voyage. My mother and two sisters are left destitute, I think. Jehovah Jireh, "I will never leave thee nor forsake thee." On these words, oh my Saviour, I stretch myself out quietly.

The father of Homunculus died March 9th 2 A. M., exactly seven weeks after the landing of his son in Bombay and before intelligence of his arrival had been received. If the voyage from America had not been so protracted the intelligence could have been received. But the father had no anxiety about his son, feeling that he was in safe hands. He was close upon 61 years of age. He died of erysipelas, though a *post mortem* examination brought out the surprising facts that he had only one lung, and his heart was ossified. When he was a young man he was attacked with consumption, and went south for his health, and using tar-water, recovered. The letters received announcing his death, spoke very emphatically concerning the unfaltering peace of his last days and hours. He knew whom he was trusting to, and confided in the sufficient grace of God not only for his own departing spirit but for those whom he was leaving behind. It was a great grief to H. to hear of his early removal, but he was deeply impressed with a sense of the goodness of the Lord in saving this weary soul from the darkness of scepticism and the love of the world. Now came to mind those warnings given before embarcation, that such an event might take place and the widow and daughters left without provision and without any one to care for them. It was a good opportunity for faith to lay hold upon the promises. The mother and sisters, though left without any provision, never were allowed to want. The eldest daughter soon found congenial occupation as a teacher; eventually the younger also; in various ways help came to them through all the years since intervening. F. the younger brother had returned after an absence of 3 years and 3 months on the 1st of August, 1847, one day after the elder brother had sailed for India; and a little before his father's death he left on another long voyage.

Last Wednesday evening, May 10th, at our usual weekly meeting, the chapter was the 9th of Luke; and the first verses afforded me an opportunity of expressing my sentiments briefly on the subject of missionary life. My opinions were not assented to, though nothing unpleasant occurred. [We omit a good many pages consisting mostly of extracts about Hinduism.]

May 25th. The Hindu doctrine of transmigration is a much more important one than I had supposed. This idea is deeply and solidly rooted in their minds and deprives much that we say of its power to affect them. I must learn to controvert this doctrine. It is one that favours sin and sinners greatly, and for this reason was made and propagated. Every man's spirit has been in the world from the beginning and will be till the time of emancipation. But to be in this world is really no punishment to sinners. They love this world, they love any kind of life in this world, better than forsaking sin. If than they understand by hell being born into this world as an inferior creature, they will be but little affected by this form of threatened wrath. It is of primary importance to convince them that they are in the world for the first and last time, that they are hastening to the bar of God, and that then a final irrevocable sentence will be pronounced It will be well to ask them, What is the good of many births? What is gained by such an arrangement? Does the man become any the less a sinner by perpetually returning into a sinful world? He does not bring to the new existence the experience of the old; but every time he dies, all his acquisitions are annihilated, and his spirit reduced to pristine ignorance. So there is nothing whatever gained. The world is just as sinful as it was thousands of years ago. Dwell upon the labour and suffering with which knowledge is acquired. How slowly accumulated. The lessons of wisdom how dearly purchased. The knowledge of God. The powers of memory, reasoning &c. all to be blotted out in a moment. The material world stands, but of the intellectual an enormous destruction is all the time going on. Again, destroy the character and you destroy the man. At every new birth the individual loses his character, and there is no telling what character he will take on in the new birth. Again there is nothing of reward and punishment. The transmigrated soul has no knowledge of offences committed in the previous birth. No man can profit by punishment who does not know for what the punishment is inflicted.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

CHRISTIANITY IN INDIA.

To the Editor of the Bombay Guardian.

Sir,—Will you have the goodness to allow me through the medium of your columns to inform the educated public of a most striking fact—the identity of Kabirism with Christianity.

"The sources of the Kabir Religion," a book lately published in Gujerati by Valji Bechar, though defective in style and arrangement, is certainly of eminent service in laying before us ample materials which show that the religious opinions of this sect are borrowed from Christianity. The whole of their religious system is made up of some of the main points of the Old Testament, and the life of Christ, who is called Kabir, with some alloy of Hindu Mythology.

In order to put the facts more clearly, I would depart from the arrangment followed by the author and briefiy treat the subject under the following heads:—First, *the supposed time of the birth of Kabir.* It will be seen from the following facts that such a person must have been supposed to live about the end of the 15th and the beginning of the 16th centuries. Ferishta states in the Tvárikha that disputes about *Kabir mata* were brought before the Emperor Sicunder Lodi in 1488 A. D. That Nának, a disciple of Kabir, taught this religion to Baber in 1526 A. D. is asserted by Colonel Malcolm while in a Sákhi of Kabir mata it is distinctly said that he lived till the year 1505. It is clear from this that he must have lived till the end of the 15th century, and when it is said that he was born of a virgin, that he was tempted by Satan, suffered the death of the cross, that he had twelve disciples who were fishermen, the statement must be beside the fact.

A stronger proof of its falsehood is not needed than the one afforded by their own religions. Kabir who lived in the time of Sicunder Lodi is said to have preached to Mahomed the prophet, Vasishtmúni, Hanoomána, and others, who lived centuries before him.

2ndly. *His existence before incarnation.*

I give here the literal translation of the Hindi words quoted by the author from the religious books of the Kabiriás.

"I existed" says Kabir "as Word when there was nothing created. Neither on the earth, nor in the heavens. Where was Kabir then? He was a dweller with the Lord." (Súksham Ang-Sákhi 41). "The word is the lock, the word is the key, by the word was all light created. In the beginning was the word with the Púrush (the maker)." (Purunn Mahátum). By him were the Trílóka (the three worlds, Heaven, earth and Patal) created."

SIKH NIDHAN
chopai 1.

3rdly. *His appointment to be the Saviour.*

God at first created a man and a woman near Manasarovara. Kala (*i.e.* Satan) came and ate her up (*i.e.* misled). AMURMUL.
K. cho. 3 : 24.

When the Kanya knew that she had sinned against God, she repented of her crime and asked God to help her. The Purush (*i.e.* maker) took pity upon her, called Jogjíta (*i.e.* the man fitted to conquer) and asked him to go into the world and drive away Satan, saying "Go thou into the world and make them understand the knowledge of life."

ANURAGA. chopai 11, 12.
MULSAGARA, SIDHI 2.

4thly. *His birth.*

"He was produced of the Holy Ghost, and by him was formed his body and prana (*i.e.* life), when the shadow of the Ajara (indestructible) fell upon Noora (the mother of Kabir)." SUKRITDHYANA.

"Nima, the husband of Noora, was ashamed to accept her." NIRBHEDNYANA.
(chopai 37).

"She had not gone to the house of her father-in-law, but had remained at her father's house; whence then had she the Child?"

SICUNDER BODHA.

Born in the 42nd generation. KABIRPAJI.

5thly. *He was tempted by Satan.*

"Kala came in the form of Vishnu, and said, 'if thou shouldst ask of me, I would give thee Indrasana, and everything thou wouldst have.' Kabir then answered, "My Kingdom is an everlasting Kingdom." On hearing this

Kala immediately took to flight.

NIRBHEDNYANA (chopai 47).

6thly. *His disciples.*

Kabir had twelve disciples, and they were fishermen. MULSAGARA. ch. 37, 38.

7thly. *His miracles.*

Kabir is said to have worked 52 miracles. He raised the dead, cured the lame and palsied &c., I translate here a few verses referring to the raising of Kamala. On hearing the word, he rose and came out. All were seized with wonder and began to praise Kabir, saying that other Bhaktas were only human, but that Kabir was Brahma Snehi (one who has *sneh, i.e.* relation to Brahma or God)." From the words Kumalki Goshta.

"On hearing the word, he came out:" it is probable that this refers to the raising of Lazarus by Jesus.

8thly. *His betrayal and death.*

One of the twelve disciples sold the truth and submitted to Kala. KAMAL GOSHTA.

As the cat catches the mouse, the wicked took hold of him and tortured him. He was then brought before the assembly of Chitra Gupitra. He then said "who proves the charge against me?" The Subha pati Cayoofa (Caiaphas) asked him how he knew that he was the Son of the Karta purusha, and that he was the Sacrifice for Sin. He also added, "thou art an impostor." Kabir was then taken before the King to be punished unjustly. The king, however, said "the Fakir does not seem to have committed any crime." On hearing this the people were enraged. He was then hanged upon a Sikha (*i.e.* cross). Sicunder Bodha, Mulsagar, Ang-Sukshama maragko.

On hearing of the death of Kabir, Bejlikhan, one of the disciples, got his body freed from the cross, and *laid* it in the grave. He was neither buried nor burned, as is done among Hindus and Musulmans. NIRBHEDNYAN, cho. 49.

9thly. *His resurrection.*

Two of his disciples ran to see him in the tomb, but were astonished to hear the words "come and see, he is not here."

These are the most important points in the life of Kabir. His exhortations to his disciples, his preaching, and the Sacrament of the Lord's supper I will notice in a future article.

Let the reader now compare this brief sketch with the life of Christ, as delineated in the Gospels, and he cannot but think that the story of Kabir is an accommodation of that of Jesus of Nazareth.

I cannot conclude without making one or two observations. Among all the Hindu Bhaktas, Kabir stands alone. This is clearly asserted by Nabhaji and Priyadas in the Bhaktmala. (Page 47). Now, when our position is made good that most of the doctrines inculcated in the religion of Kabir are borrowed from the Christian Scriptures, it is clear that the Kabirias are Christians all but in name, and that they acknowledge the superiority of Christianity to the religious system which they have forsaken. And yet we see numbers of men refusing to honour Christ as their Saviour but who would sacrifice everything for Kabir, and receive him as their redeemer.

And may we not here say a word in reply to the often repeated boast that Christianity will never succeed In India. Has it not been successful? Is it not gaining ground every day? Were there not Christians in India even before the English set foot on the envied shores of Hindustan? And if the comparatively more bigoted Hindus of the 16th century received Christianity as of divine origin when preached in the name of Kabir, will not more enlightened and impartial times do justice to the doctrines of Jesus of Nazareth, the only true Saviour of mankind?

D. B. WELLS.

[The work of which an account is given above, was noticed by us in our issue of Feb. 11th. *Ed. B. G.*]

VERNACULAR SCRIPTURES IN THE ROMAN CHARACTER.

DEAR MR. EDITOR,

As a second edition of a Marathi Gospel in Roman character has just been published by the Bombay Bible Society I trust you will kindly allow me space in your columns for a few remarks regarding it.

I will enter into no controversy regarding the utility of printing the vernacular languages in Roman characters. I believe that the opposition to the Romanising system arises from the mistaken idea that its advocates wish to supersede the use of the Native alphabets. Trully, he who expects to do this must have his eyes fixed on a very distant future. But in the meantime, many very firmly hold that a supplementary employment of the Roman letters is, in several respects, desirable. I mention at present one reason for their so thinking.

There is a large, and continually increasing body of Europeans in India who have a considerable acquaintance with one or more vernaculars as spoken; but who never will learn an Indian alphabet. Many of these persons would like, on their own account, to read the Scriptures in the vernacular; and not a few would be very thankful if they could read to their servants, dependants, and others.

I knew a lady well acquainted with Hindustani as usually spoken, who was anxious to read to her ayah; but who shrank from any attempt to learn the intricate Persian character. Well, I brought her a Testament in Romanised Hindustani, and gave her a short lesson as to the mode of pronouncing the words. The experiment was perfectly successful; the lady from that hour could read with ease. Very similar to this was the experience of a former Bishop of Bombay. At our recommendation Bishop Carr, who had a fair acquaintance with spoken Hindustani, provided himself with a Hindustani Bible in Roman letters; and he found, to his delighted surprise, that he could understand it perfectly and pronounce the words quite intelligibly. I would humbly recommend every chaplain in India to follow the example of good Bishop Carr.

So much for the use of Romanised Scriptures in the hands of one who can speak the vernacular tolerably well. With those who have the knowledge of the language, the process of learning to understand and read it, is of course not so simple. But any one—especially if acquainted with Latin, French, or Italian—who will carefully attend to the two pages of explanatory matter prefixed to the Romanised Gospel just published, will be able to pronounce the Marathi intelligibly from the very beginning. Thorough accuracy can come of course only by degrees. I would recommend the employment of a teacher for a short time. The best way would be for the teacher to have a copy of the Gospel in the native (Deva-nagri) character, so as to direct the learner when the latter read the Romanised Marathi.

The use of the book is rendered easier by its having the English always on the opposite page.

If any of your readers who desires to be of use by reading the scriptures to native inquirers, servants, and others, needs any farther explanation of this matter, I shall be happy to supply it as far as may be in my power.

MURRAY MITCHELL.

Coonoor, 24th March, 1882.

SIR,—It was not my intention to have troubled you further with regard to the Sabbath question, as I considered that your statement in reply to my question was conclusive in showing that you were unable to point out any direct authorization in the Christian Scriptures for keeping the first day of the week holy instead of the seventh; but as you and your correspondent H. V. H. have misapprehended the drift of my remarks, a few words in explanation of my position may not be out of place. You defend the observance of the first day of the week on the ground that Christ met his disciples on the first "Lord's Day," and that the Spirit of God was poured out on Pentecost on the same day. I believe that you as a methodist are opposed to the sacred observance of Good Friday, the day on which according to the Christian doctrines Christ poured out not only his Spirit but his blood for the sake of fallen mankind. At least if you do not do so I know that a very large number of non-conforming Protestants do. I was brought up as a Baptist and was always taught that Good Friday was no more than any other day and that I was at liberty to indulge in amusements and perform work, which were strictly prohibited on Sunday. Yet, if the sacred character of Sunday is only supported by the slender authorities which you adduce, and if that day is to be marked by an abstention from all kinds of work, how much more holy should the day upon which the supreme act of Christianity was consecrated be to all believing Christians?* The fact is, as is proved by the authorities you quote and by a host of other evidences open to any student of history, that the observance of Sunday as *the* holy day of the week was the institution of those who followed Christ, and not of Christ himself. Christ observed the Jewish Sabbath and not the Christian Sunday, and his actions on several occasions and times plainly showed that he at all times regarded the Sabbath as made for man, and considered that its sacred observance was always to be regulated by the necessities of man's state, which render the performance of some kinds of work absolutely necessary. You appear to be opposed to the superstitious observance of Sunday, and yet you condemn a celebrated military officer for travelling by rail on Sunday without being aware of his reasons for so doing. Those reasons may have been of the most urgent character and known only to himself; and, therefore, in matter of this kind the Scriptural injunction "Judge not, lest ye be not judged" appears to apply with considerable force. A man's conscience should be his only judge and not the pen of some stranger whose knowledge is limited to the brief and possibly incorrect statement of a public newspaper.†

I have never read the work which H. V. H. mentions in his letter, but as far as I can see from the quotations he gives from it, it would throw no light on the controversy as to the observance of the first day of the week instead of the seventh. The essay appears to refer to the necessity of a day of rest and to the obligation imposed upon mankind in observing such a day, and as I should not for a moment seek to dispute such a contention, it is scarcely necessary to further refer to the communication. ‡

There are few who have been born and bred in a Protestant country who do not recognize the inestimable benefits of a day of rest in every week; but there are many who feel the utmost disgust for the bigotry and intolerance of some whose superstitious observance of the day makes it a day of gloom and depression to themselves and to those around them. It is by those individuals considered a sin to sing any but sacred melodies, to read any but sacred books (religious novels, however are excluded) and a sin even to walk in the green fields, and enjoy the pure fresh air of heaven,

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[* The death of Jesus on the cross has no significance apart from his resurrection. The apostles went every where preaching the resurrection. 1 Cor. xv. 14, 17; Ephes. I. 19-23; iv. 8-12. *Ed. B. G.*]

[† We received our information not from a newspaper but from a friend at the station, cognizant of the facts. *Ed. B. G.*]

[‡ On the contrary, this particular point is thoroughly discussed in the book referred to. *Ed. B. G.*]

the sweet song of birds, and the other beautiful things which God in his manifold goodness has placed before us for our enjoyment. It is against this view of the Sabbath that I protest as being opposed to Christian teaching, and not against the due observance of some day in the week as H. V. H. and you yourself appear to think.

Your's &c.,
ENQUIRER.

Bombay, 25th March 1882.

DEAR EDITOR:—Will you kindly allow me just a few lines in your paper again? Once more I want to say a word about our School. When we first entered the School in Aug. of 1880, it had been running but a short time, and of course had but few appliances. Since that time it has grown steadily all the time. Just at the beginning of the present year we were put to some inconvenience because of not having enough teachers. But now we have that difficulty removed. We have been very fortunate in securing the services of a person who took his B.A. degree from the Madras University in 1879, and ever since that time has been doing active service in School work in India. We are quite sure that this will remove a prejudice which existed in a greater or less degree in the minds of many who have children to educate. Many persons, while they would not disparage the education and teaching ability of people from America, have some kind of an idea that they (the Americans) do not know quite how to do things in India. Generally a teacher from America does not carry with him quite so great an influence as a teacher of the same grade or rank from England or India; nor does he receive the confidence of the people so generally. This is not because the American educationist really has less merit, but simply because we are under the British Government, and some of the English-speaking people who never were out of India think that whatever is imported from England excels every thing else in the world of its kind. People who know nothing at all about teaching, and who themselves cannot add ½ and ⅓ together, talk about the different *systems* of teaching Arithmetic. The greater part of the criticism of American teachers comes from such sources. The writer would not undertake to say that every American is a teacher; nor that every American who professes to teach is a good teacher; but he does undertake to say that they are as likely to be good teachers as are the Englishmen or the people of India. I fear I have wandered from the subject which I intended to set forth. I took up my pen, not to defend American teachers, but to show to the public that we are now in a position where we do not need to defend them. We have the same American talent that has been building up the school hitherto, and have united with that Indian *talent, tact, skill* and *experience*. We certainly ought to be able to give satisfaction now. We think that the only thing we lack now is publicity and money. I would like to appeal to every one of our pastors, and to ask each one to consider himself a recruiting agent for our school. We have been remarkably successful with the majority of the pupils whom we have taught and sent up for the Govt. Examinations. A few of course have failed but there are always students in every school who either have not the mental ability or who lack the application, and hence fail. Our ministers need not hesitate to recommend the school for fear the scholars will not get on well, for that has been demonstrated, and we have proved our success. We aim to keep our school *pure*. We had one boy here whom we failed to reform in this respect, but we honestly and deliberately sent him home, with the information that he could be managed better at home than at school. We aim to keep up with any of the schools in all points of education as far as we teach. We have, living only a few doors from us, the Deputy Inspector of Schools of Bangalore who is very friendly to us and counsels us in regard to classification, promotion, &c., and has very kindly granted Government certificates to those passing from one class to another, in our school. We earnestly wish it were possible to interest some of our good people in India in this educational work. It needs a stronger support than it has at present. We fear it is underestimated because it is not the direct preaching of the Gospel; but it verily is the very point which measures the influence and power of a Christian body more than any other point or department of the church. A denomination may have the finest, most cultured, and most spiritual of ministers, but if they have not good schools they have but small influence. Their congregations may be kept up well, but they are losing their hold upon those who will be the congregations in the future. The youth who have to look to other denominations for their education will naturally cleave to those other denominations through their manhood. For to what institution or body of people is a man more closely drawn than that in which he was educated, built up, and fitted for the business of life? He certainly considers himself under obligation to that body for his whole life, and this is a right consideration. We once more appeal for some help in this matter of building up institutions of learning. Last year when we received more than Rs. 7000 from a friend in America, with his desire to have it supplemented by an equal amount in India, we put it before the people through the "*Guardian*," and in answer to our appeal we received Rs. 5. We are not appealing for money to pay a debt. It is contray to our policy to incur debt, and we have no debt; but we are paying a heaey monthly rental for buildings which we should own. We ought also to have some funds to endow certain branches of knowledge in the school. Is there not some one among the readers of the "Guardian" who will come forward and help us? Donations small and great will be received with equal thankfulness.

Yours sincerely,
IRA A. RICHARDS.

Bangalore, 20th March, 1882.

NOTICES.

M. E. APPOINTMENTS for to-morrow: Grant Road, 8-30 A. M. Fox, 6 P. M. Gilruth.——Dean Lane, 11 A. M. Fox; 6 P. M. Northrop.——Mazagon, 11 A. M. Bowen; 6 P. M. Fox.

N. B.—The 11 o'clock service at Grant Road is discontinued, the hour for the morning service being now, as before, 8-30.

RECEIVED for the House of Hope from Mrs. W. Rs. 5.

RECEIVED for Rev. Vishnu Bhasker Memorial fund from Rev. Dhunjibhai Nowroji Rs. 20.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. A. McKenna will (D.V.) preach to-morrow *evening*. Hours of Service,—Morning 7-30; Evening 6 o'clock. (Bombay Time.)

Epitome of News.

SATURDAY, MARCH 25.

—THE Paris *Figaro* records the death, at the great age of one hundred and three years, of the veteran Nicolo Granada, until a few weeks ago one of the last survivors of the Great Napoleon's renowned "Old Guard." By birth an Italian, Granada entered the French Army as a volunteer in the first year of the present century. At the battles of Austerlitz and Jena he distinguished himself by acts of conspicuous valour, and was repeatedly mentioned in orders of the day during the Peninsular campaign, throughout which he served under the orders of Viscount Abel Hugo, the father of the greatest living French poet. He obtained his discharge shortly after the conclusion of peace in 1815, and settled down in Vigo, where he obtained some small employment just remunerative enough to keep him above want. A pension was offered to him by Napoleon the Third, but he absolutely refused to accept any pecuniary recognition of his services to France. Thrice married and thrice a widower, he survived eight-and-twenty children born to him in wedlock, and at the time of his death was quite alone in the world. A detachment of the Vigo garrison, however, escorted the old warrior's remains to their last resting-place, and Spanish rifles fired "the volley of honour" over his grave.

—*Times of India*; Shiraz, 6: About a fortnight ago Shiraz was electrified by the report that some belated pilgrims having applied for admission into Najef and been refused by the keeper of the town gate which, according to standing orders, must be kept closed from soon after dusk until morning, invoked the aid of their Imaum by exclamations of "ya ally ya ally," and behold—a miracle—the gate flew open and the pilgrims repaired to his shrine to pay their adorations! According to another account the gate fell down in utter destruction When the report became generally known the people of Shiraz, inspired by religious enthusiasm, resolved upon getting up an illumination in expression of their sense of the glorious triumph of their faith.

MONDAY, MARCH 27.

—To-day's papers contain extended notices of the poet Longfellow, whose death has just been reported by telegraph.

—*N. T. Evangelist*: The Salvation Army of England has an imitator in the Christian Army of Chicago, a new evangelizing organization. The most significant feature of the latter is that Bishop Fallows, of the Reformed Episcopal Church, has consented to become, in reality if not in name, the commanding general, and that Bishop Cheney joins in bespeaking support for the movement. It is to be unsectarian, and to aim simply at reaching the masses outside the direct influence of the Church and Sunday-school. The military idea is prominent, the organization including posts, departments, and a national council, with lists of officers from commander-in-chief and generals down to corporals. Badges and banners and marching through the streets with music are included in the programme. The first post has been established at Chicago, with an attractive room that will seat 300. There religious services are regularly held. This new order is said to attract a class not to be drawn otherwise, and to be doing good. Its ultimate character will depend much on the wisdom and consecration of the leaders who now have opportunity to impress a lasting stamp on it. We trust that it may be so guided as to avoid all mistakes and excesses.

—*Zion's Herald*: Mr. Seney, who is one of the rare men who has learned how to take his hand out of his pocket as well as to put it in, to our astonishment, quite unlike himself, opened his heart to an interviewer the other day, if the writer tells the truth, as it seems probable. But he certainly spoke to the purpose, and his golden words deserve being printed and placed over every merchant's and banker's desk:—

"First of all" he said to the *Tribune* reporter, as his reason for liberal giving, "because I feel that I am a trustee, responsible for the right use of the money given me. With the experience that I have, I believe that I am the

person best qualified to carry out the provisions and duties of that trusteeship. What certainty have I that these provisions and duties would ever be duly carried out after my death? Absolutely none. Whereas now, by making these gifts in my lifetime, I am sure that the precise object I desire is accomplished in just the way I want. And then, too, I am more and more convinced of the truth of the words: 'It is more blessed to give than to receive.' The great danger of increasing riches is that it fosters a disposition to hoard money only for the sake of hoarding it. Slightly to alter a common word, it becomes a *money*-mania with them; they gloat over their millions just because they are millions, and not because of the happiness producible from them. Now I maintain that such a spirit is unworthy not only of a true Christian but of a true man, and I have determined never to let it appear in my character."

His gifts to date amount to $1,485,000. May God bless him!

—Same: Mr. John Eliot Bowen, with several Americans, enjoyed a familiar and very interesting interview with the Khedive on the last New Year's day. Mr. Bowen was impressed with the commending appearance of the Egyptian ruler, his intelligence, his courteousness and excellent sense. He conversed with entire freedom, and set forth his plans for securing three great reforms in his country—religious, political and educational. He seeks to establish religious freedom, aiding freely some of the Protestant missions and abolishing as rapidly as possible certain barbarous Mohammedan customs. He is seeking to induce monogamy, setting the example himself in his own family. He wishes to establish public schools as in the United States, whose prosperity he attributes to the general education. He sends his sons to the common schools, which are now established in the large Egyptian towns. He contributes himself out of his private purse $75,000 a year for the support of these schools, and 80,000 children are now instructed in them. He has determined upon the establishment of schools for the education of girls and young women. One institution of this character is about to be opened in Cairo, where he proposes to send his own little daughter, and where the nobillity of Egypt, following his example, will send theirs also. All this shows wonderful progress, and we shall feel a much livelier interest in the fate of Egypt, and especially of its noble ruler, during the trying period which is now just before this country.

Tuesday, March 28.

—*Indian Witness*; Madras: The Rev. Joseph Cook's Lectures have been listened to during the week by large crowds of people (for Madras) and his utterances have made apparently a good impression. At the Monthly Missionary Conference there was a very general expression of satisfaction among the missionaries, and their hearty thanks were tendered to Mr. Cook upon the occasion for his services. It was the unanimous opinion of the members of this conference, acquiesced in also by Mr. Cook, that the work of Christian Missions in India, and especially this part of India, demanded the services of professional lecturers. Mr. Cook urged the missionaries to invite the most eniment theologians and preachers to come from Europe and America. On Tuesday evening, 14th inst, he delivered his last lecture in Madras. It was an exceedingly interesting dissertation on the prospects of Christianity, and also (incidentally introduced) of Hinduism and "Imported Unbelief," in India.

—Same. We are in receipt of a letter from the Rev. William Taylor, dated Hiawatha, Kansas, February 8th in which he says.—"I lost so much time in sending out men and women to South America, and suffered so much by an attack of bronchitis brought on by overwork, that when the time came for me to leave for Chili I was short of funds and could not go. Then I concluded to work at home a little longer, and make a tour in Central America, United States of Colombia, and Veneznela, and get back to New York in time to send off my Spring recruits to new and old fields in South America. I had hoped to sail from San Francisco Jan. 19th, when I was so besieged by letters and telegrams for about a score of recruits for opened fields in South America that I was obliged to return East at once. I am stopping off in Kansas long enough to get up my correspondence and attend to other details for which I have had no leisure."

—Messrs. Thomas Cook and Son announce that they have arranged with the G. I. P. Railway Company for an excursion train at greatly reduced fares to Narel, Khandalla, Lanowli, Kirkee, and Poona on Good Friday. The fare to Poona and back is Rs. 9-8 first, Rs. 4-12 second, and Rs. 2-4 third class. The tickets will be available for four or five days.

—*Bombay Gazette*; Calcutta, 27: It is reported that the Thunder, lost in the cyclone of 1864, has been discovered, and that divers have gone on board.

A general notice of three months has been given to the Calcutta Customs Department, with a view to a revision of the entire department. Subject to the selection of those officers to be retained, the claims of each will be considered.

—Great consternation has been caused in Constantinople by a report that the Mosque of St. Sophia is in danger of collapsing; for there is a tradition among the Turks that the fall of this basilica will herald the dismemberment of the empire. The mosque was restored at great expense by the Sultan Abdul Medjid in 1849, under the superintendence of the Italian architect Fossati. But the work does not appear to have been very well executed; for the grand dome, which is 120ft. in diameter and 250 ft. high, is so insecure that, according to the report of the architect who has been called in by the Minister of Public Works, it may fall in at any moment. In other respects the interior of the mosque is in a fairly good state of preservation.

—*Times of India*: The meeting held yesterday evening at Mazagon Castle to adopt an address to the retiring Chief Justice of Bombay, Sir Michael Westropp, was well attended by both Europeans and natives. The Hon. Sir Jamsetjee Jejeebhoy occupied the chair, and delivered an appreciative address, in the course of which he alluded eulogistically to Sir Michael Westropp's career in Bombay, referring to his action in a Durzee case and the Koth Succession case, as instances of his independent and fearless advocacy of the due and proper administration of justice.

—Philippopolis, the chief town of Eastern Roumelia, has just been endowed in the same way as was Geneva a few years ago. A gentleman, possessing immense wealth, died the other day at St. Petersburgh, and bequeathed the whole of his fortune to Philippopolis, where he was born. His two sisters, who, it appears' are entitled to one-half of it, have spontaneously renounced their share in order that the testament of M. Paschoff, the gentleman in question, may be carried out as it stands. The Eastern Roumelian Government have already sent a delegate to St. Petersburgh to realise the legacy. It is to be applied to the foundation of public institutions of general interest, there being at present nothing of the kind in Eastern Roumelia.

Wednesday, March 29.

—X. Y. Z. in the *Bombay Gazette*: "I fancy it is not as a great man that most people regard the late Mr. Longfellow, but as a good man, a sympathetic man, a true poet! His poems are household treasures throughout the world. And though dead, he still lives, and will live for ever, in the hearts of those who people the earth. It does not seem to me to be possible that Longfellow's poems can ever die out or be forgotten. And yet how simple they are! How void of any ambitious design! Yet they touch the heart in a most wonderful manner. Childhood, manhood, old age, can all find solace in Longfellow's poems, and women must ever love a poet who idolised children as Mr. Longfellow did. Mr. Longfellow was a citizen of the world, inasmuch as throughout the world he was known, respected, and loved. Very few men in the world have ever been so well known, so much respected, or so deeply loved. His nature was so sympathetic, his heart was so good, his life was so pure and wholesome. He was taken to hearts and homes everywhere, throughout the world. And we must all feel that he is not dead but liveth, and will live for ever in the hearts of those who come after him."

—Same: Recently a widow marriage took place in Cutch, under the auspices of one Arjoon Poona. It seems the lead taken by Arjoon in the matter roused the indignation of the relatives of the bride, who charged him with theft, and had him arrested. His house was searched, and he was kept in prison for four days. On the night of the fifth a number of persons, whose names are unknown, severely beat him. His cries were heard for a full hour, and then everything was quiet. The next morning a fouzdar of Batla gave imformation to the relatives of Arjoon that the deceased had escaped from prison, and had committed suicide by drowning himself in a well. When the body was taken out, the eyes and forehead bore marks of horrible ill-treatment. The body was covered with wounds. A medical man was sent for, and, after an examination, gave it as his opinion that the deceased could not have jumped into the well, but that his body was thrown into it after death. Inquiries are being made, and several persons are suspected of being implicated in the murder.

—*Times of India*; Calcutta: The Maharajah of Durbungah's party have killed seven tigers, three rhinoceri and fifty-two deer, besides a great variety of smaller game. Most of the guests leave to-day. The Earl of Durham left four days ago, and Sir William Eden and Mr. Lawler two days ago. The Maharajah and Mr. Shillingford will continue shooting for another week. One tiger sprang on a tusker ridden by Colonel K. and mauled the elephant badly. The mahout was knocked off and severely wounded, and for a time the Colonel and the tiger were face to face. The tiger then attacked another elephant but was eventually killed. Colonel K.'s elephant without its mahout rushed away but was captured after a long chase.

—Same the Hon. L. R. Ashburner, in distributing the prizes at the Cathedral High school yesterday evening, addressed some words to the boys regarding their treatment of natives, urging them to be courteous and conciliatory in their manner, and to do all in their power to maintain the national character for pluck and honesty and thus to win the respect of those around them.

—*Overland Mail*, Mar. 10: Amongst the deaths recorded this week are:—Earl of Wilton; Lord T. C. Pelham-Clinton; Lord H. Kerr; Major-Gen. J. A. Wright; Cap. H. A. Fawcett, R. N.; Cap. Heneage; Admiral H. Layton; Lady Burrows; Lady Roberts; Mr. Bulkeley Hughes, M. P.; and Mr. J. Muir.

An application in the Court of Chancery for an injunction against the removal of the elephant Jumbo from the Zoological Gardens has been refused, with costs.

—Mr. John Muir, LL.D., D.C.I., died at his residence, Merchiston Avenue, Edinburgh, on March 7, in the seventy-third year of his age. He had been in failing health for some time past. A number of years ago he published "Sanskrit Texts," a standard work in great repute, and more recently numerous metrical translations from the Sanskrit. The deceased

was unmarried. He was brother of Sir William Muir, K.C.S.I., of the Indian Council.

Thursday, March 30.

—The Str. *Rome*, with English Mails, left Aden for Bombay, Wednesday, 3 P. M.

—Under the list of bankrupts in the *London Gazette* appears the following :—

William Henry Shadwell, Norfolk-terrace, Nottinghill, and Grange, Ealing, Middlesex, milk dealer, dairyman's agent, and General in Her Majesty's Army.

—The Ganges, the latest addition to the Peninsular and Oriental fleet, arrived in the Thames, about a month ago, after a very satisfactory run from Barrow-in-Furness. The Ganges, which is built of steel, is of 4,200 tons gross register, and has engines indicating 5,000 horse power. She is 390ft. long, has 42ft. beam, and will carry 200 first and second class passengers and upwards of 3,000 tons of cargo.

—The *Occasional Paper* of the Universities Mission says that Mr. Johnson has been compelled to abandon Mwembe, the capital of Mataka, who has taken offence at Captain Foote's interference with one of his slave caravans. Mr. Johnson, however, nothing daunted has sought out another mission field, and by this time is probably established at Ngoi, on the eastern shore of the Nyassa. The same paper contains an interesting account of Mr. Maples's reconnoitring trip to Meto, the central district of the northern Makua. Even the dreaded Maviti treated the enterprising missionary and explorer with kindness ; but when he reached Ibo, on the coast, he nearly got into trouble with the Portuguese for not carrying a passport!

—*Daily Telegraph* ; first Anniversary of the Salvation Army in France: Being a special service, the audience were in their places punctually at the hour indicated—a quarter-past eight; but stragglers kept coming until the hall, which holds some 1,200 people, was crowded to excess. This number was made up principally of apparently poor workmen, their wives and children. The men came in their blouses or work-day clothes, kept their caps on their heads, and, except that they abstained from smoking, in obedience to a notice on the door, behaved with the freedom and ease of a music-hall audience. The earnest manner in which most of those present joined in the hymns, however, proved that they were not mere spectators, and I was astonished to notice that many rough, unkempt, brutal-looking men, whom one would not have expected to find assembled except at a Socialist meeting or in a wine shop, sang the canticles by heart without reference to the book. The service was conducted principally by Miss Booth, the leader of the French branch, a tall, thin, earnest-looking young lady, whose father "General" Booth, had come over from England especially for the anniversary meeting. Various other officers, male and female, were present, all wearing the uniform of the army adorned with a coat of arms and the letter "S.," while some wore badges or armlets bearing the words "Armee du Salut." The choir having taken seats at the back of the platform, behind the chief officers and the leading musician, a cornet player, the proceedings were opened by Miss Booth, who read out the first verse of a hymn with the refrain "Tout est bien ; oui, tout est bien." The congregation having sung this to a cornet and violin accompaniment, another verse followed, and so on to the end. Extempore prayers were then offered up by some of the lady officers, to which the congregation in all earnestness repeatedly responded "Amen." Other hymns, all set to popular tunes, one of which I recognized as closely resembling "Malbrouck s'en va-t-en guerre," or "We won't go home till morning," followed and then a number of French converts related the circumstances of their being "saved." Frequent applause greeted these revelations, and an occasional mocking laugh was quickly silenced by the energetic speakers. Indeed, the most remarkable feature of the whole proceedings was the astonishing degree of order maintained among as rough a collection of people as it would be possible to find in any capital. This is the more curious, as all the leaders of the movement, although speaking French fluently, were marked by a strong English accent, which would have excited derision had the crowded audience been less earnestly disposed. Up to the moment when I was obliged to withdraw, not the slightest disturbance had taken place, and the well-behaved crowd of ouvriers, although not enthusiastic, seemed determined to maintain order should brawling be attempted. The army has evidently taken hold of a large number of people during its year's existence. No other form of religion could have boasted such an assembly of the lowest class of Parisians as that collected in the hall to-night, and though the proceedings to an unaccustomed eye and ear were decidedly eccentric, it must be acknowledged they fully achieved a deserved success.

—*Bombay Gazette* : The *Rangoon Times* hears from a reliable source that Kenwoon Mengyee has obtained a Royal order for the arrest of Yaynoung Khanpah Payan Atwinwoo and Seedaw Mywoon. In all eleven persons have been arrested and charged with treason. When the house of Yaynoung was searched, 800 muskets and 2,000 dahs were discovered, besides 438 rounds of ammunition, with eight lakhs of rupees and one quart-measure of diamonds of the first water. The treasure was promptly removed to the Royal treasury, and shortly after Yaynoung was executed. He is rumoured to have aspired to the throne.

—*Liberal* : M. Monteil, who is a well-known disciple of Gambetta, has published a book entitled the "Petit Catechisme," in which it is said that "God is a spectre invented by priests to frighten timid minds in order that these latter may cast themselves into their arms and endure more easily their domination." The Catechisme du Libre-Penseur announces that "divine individuality is a lie." The following catechism is significant :—

Q.—What is *God ?*
A.—God is an *expression.*
Q.—What is the exact value of this expression.
A.—The exact value of the word *Nature.*
Q.—What other definition can you give of Nature?
A.—It is the material world, and all is *matter.*
Q.—If there is no God, who then created the heaven and the earth ?
A.—Neither the Heaven, or infinity, nor the Earth has been created.
Q.—Who created man and woman?
A.—Neither man nor woman has been created.
Q.—There is no First Cause, then ?
A.—No.
Q.—What is the soul ?
A.—Nothing.
Q.—What is the distinction between soul and body ?
A.—It is a simple analytical process.
Q.—The materiality of the soul, then, involving its negation, there is no future life ?
A.—No.

The whole ends with the following profession of faith :—I believe in the infinite Universe, in the eternal Earth, in Nature, all powerful ; I believe that all that which is, always has been, and always will be, and that life is eternal, in its numberless variations. I believe that All is God.

Friday, March 31.

—*Times of India* :—During the past three months borings for coal have been made in the Rewah State and the results have proved most satisfactory. Coal has been found in each of seven bore holes made near Umaria, distant about 34 miles from the station of Kutui on the E. I. Railway.

—Same :—On Monday last a serious accident occurred on the Swat river canal works near the Abazaie, on the Peshawur border from the explosion of a large quantity of blasting powder. Nine men were killed and several wounded.

—Deaths last week, 513. By Cholera 7.

—*Bombay Gazetee* ; Calcutta, 30 : Lieutenant-Colonel Arthur T. L. Chapman, commanding the 34th Border Regiment, at Dum-Dum, and the Rev. James D. Cunningham, Chaplain at Howrah, have died from cholera. There is a good deal of cholera prevalent in this locality.

The *Englishman* announces that Sir Ashley Eden succeeds Sir Erskine Perry in the India Council. Mr. Rivers Thompson becomes Lieutenant-Governor of Bengal.

—Here is Pundit Dyanand Saraswati's final deliverance concerning the Theorophist, "The Pundit of the Somaj informs the public that neither Colonel Olcott nor Madame Blavatsky knows anything of Yog Vidya (occult science) as practised by the Yogis of old; that they may know a little of mesmerism, as well as of the natural and physical sciences (taught in the Bombay institutions), especially the science of electricity; and that they may know the art of clever conjuring (by having subterranean or hidden electric wires, or other hidden apparatus). But for them to say that they perform their phenomena without apparatus, without any secret pre-arrangement, and solely through the forces existing in nature (electricity), and by what they call 'their-power,' is to tell a lie."

—A FIRE broke out yesterday afternoon at half-past 4 o'clock at the Mazagon Reclamations —better known as the old gun-powder work— in a couple of jowlee huts in front of the spinning and weaving mills in course of erection in that locality. In a very short time the fire spread to a range of jowlee huts close by, and the whole range was completely destroyed within half an hour. A girl aged 7 and an infant were burned to death ; a woman was seriously burned. Seem buffaloes were burned to death. The fire was caused by a bidi or notice cigarette.

—*Word and Work* :—One of the missionaries present at the recent annual mission meeting at Constantinople was Rev. Dr. Barnum, of Harpoot. While on the road to Constantinople, between Harpoot and Sivas, he and his Armenian attendant were set upon near nightfall by two men heavily armed, who had probably been tracking them for some time, and compelled them to go aside into the woods, threatening them with death if any resistence were made. As Dr. Barnum was leaving Harpoot, a native friend had offered him a revolver for protection on the way. At first he was not disposed to take it, but yielding to the importunity of his friend accepted the weapon and put it in the pocket of his coat. When the robbers came upon him he instinctively put his hand to his pocket to draw out the revolver. Seeing this movement one of the robbers seized the hand and possessed himself of the weapon. No further resistance was offered, and the robbers proceeded to take whatever money or other valuables they found upon the travellers. Dr. Barnum had had the precaution to bring with him no money beyond what was necessary for the expenses of his journey to Sivas. This was two Turkish liras in gold, equal to nine dollars, and some small silver pieces. These were all taken. Dr. Barnum's watch was seized, but returned as of no value to the robbers. As the darkness was coming on and rain threatened, Dr. Barnum calmly requested the robbers to do quickly what they intended to do, inasmuch as he was anxious to get a lodging-place before night. He added also some quiet remonstrances as to the inconvenience the robbers were giving him by taking all his money, "And you too," he said, addressing the more prominent of the two robbers, "is it not a pity for you that you are leading this lawless life?" and then in a few earnest words he spoke of their families, of their own death, so soon to overtake them, and of the judgment that awaited them beyond the grave These calm, kind words brought the men to pause and first one lira was given back, then the other

then the silver, the pistol, the overcoat that had been taken from the Armenian—in fact, all the spoil except about five piastres (less than a shilling), and then the two parties went on their respective ways.

—"We are glad to learn," notes the *Indian Witness*, "that the Agra Medical Missionary Training Institution is doing a good work, and has fair prospects of enlarged usefulness. There are at present six Native young men attending the institution, and three European and Eurasian ladies pursuing the special course laid down for them. Dr. Valentine, the efficient Principal, is anxious to enlarge the ladies' class, and we should think he would have no difficulty in finding additional students. A course of lectures for ladies, on midwifery and diseases of women and children, will commence on the first of July, and it is desired that any ladies wishing to attend should communicate with Dr. Valentine as soon as possible, that he may have time to arrange for their board and lodging with friends in Agra. If a sufficient number signify their intention to join, a house will be rented for their accommodation.

"While even a partial course of this kind will be very valuable, those who are able to take a full course of medical instruction will be doubly qualified for the important work of Zenana missionaries. But if a full course cannot be taken, those who pursue a more modified course, consisting of physiology and the elements of hygiene and sanitation, will find it not only valuable to themselves, but also useful in giving some advice in many matters, to the neglect of which can be traced the origin and spread of serious epidemics. Young women in India, who look forward to useful work among the people of the country, could hardly do better than secure such a medical training as Dr. Valentine is happily able to give them at Agra.

"Missionaries of all Societies would do well to be on the look out for young Christians who have an aptitude for medicine, and when they find any possessing this in connection with the other needful qualifications, they should try to open their way to attend Dr. Valentine's institution. We would not encourage the idea that all missionaries should be medical men, for we very well know that the physician is very apt to swallow up the missionary; but a few medical men, judiciously distributed, and judiciously directed, can do a great deal to strengthen the hands of the ordinary missionaries. We have long believed that it would add very much to the standing of the Native missionaries, and raise the whole Native Christian community in the esteem of Non-Christians, if a considerable proportion of those known as Christian teachers were able to use the healing art. A very few students from each important mission would give Dr. Valentine a very fine class indeed.

In connection with this subject we are requested to say that young men intending to enter the institution should do so not later than the 20th of May.—*Delhi Gazette, March* 25.

TELEGRAPHIC NEWS.

Berlin, March 23rd: The Czar telegraphed the warmest greetings to the Emperor of Germany on the occasion of the latter's birth-day.

London, 24th: The house of Commons, by 387 votes against 42, agreed to the motion granting His Royal Highness Prince Leopold an additional £10,000 per annum on his approaching marriage. The Members who voted against the motion were Radical sand extreme Home Rulers. Sir Charles Dilke and Mr. Fawcett abstained from voting.—The House of Lords, on its second reading, threw out without a division the Earl of Redesdale's Bill requiring members of Parliament to declare their belief in God.—Colonel Burnaby has crossed the English Channel in the balloon Eclipse, which has been sighted at Boulogne.—The Marquis of Hartington, replying to a question in the House of Commons last evening, said that a successor to Sir Erskine Perry on the Indian Council would be appointed shortly.

25th: The *Daily News* publishes a telegram in this morning's issue stating that the Basutos are submitting, and are now paying taxes.—The balloon Eclipse, with Colonel Burnaby, has landed at Caen.—Henry W. Longfellow dead.

26th: Advices from Haiti state that small-pox is raging there, and that 4,400 deaths have occurred at Portau-Prince, the capital of the island. Business is completely paralysed owing to the epidemic.—Fighting has taken place at Galway between the 84th and 88th Regiments, in consequence of illfeeling. Several men were wounded in the encounter.

Cairo, 26th: The Assembly of Notables has been prorogued.

Constantinople, 26th: Mehemed Ruchdi is dead.

Berlin, 26th: The reply of Emperor William to the Czar's birthday congratulations was most cordial.

London, 27th: Rumours are current of an intended meeting between the Emperor of Austria and the Cazar.—The Marquis of Hartington, replying to a question in the House of Commons this evening, said that the remission of the cotton-duties was no reason for the remission of the duties on Indian tea and coffee.—The house of Mr. Mahon, Magistrate of Roscommon, has been partially destroyed by dynamite.—The inmates were uninjured,

Rome, 27th: A Consistory was held here to-day, at which His Holiness the Pope nominated several Cardinals, among whom was the Most Revd. E. MacCabe, Archbishop of Dublin.

London, 28th: The Cape Government has announced the repeal of the disarmament proclamation in Basutoland, and will appoint Commissioners to examine into the grievances of loyal subjects.—A farmhouse at Donegal has been damaged by the explosion of a bomb. The inmates escaped uninjured.—Messrs Parnell, Dillon, and O'Kelly have applied to be released from confinement on parole.—A division on the cloture resolution will be taken on Thursday next.—Mr. Forster made a statement in the House of Commons this evening concerning the present state of affairs in Ireland. The right hon. gentleman said that there were hopeful signs apparent, but he regretted the continuance of outrages, which, he said, must be stopped, or if not he would have to ask the House to authorize stronger measures.—The House of Commons have negatived a motion by 140 votes against 89, brought forward by Mr. C. T. Ritchie, member for Tower Hamlets, for a select committee on fair trade, and to enquire into the effects of foreign tariffs on British trade.—Sir Stafford Northcote supported the motion.—The application of Messrs Parnell, Dillon, and O'Kelly to be released on parole has been refused.—The captain of H. M.'s Ironclad Northumberland, whilst on shore in the neighbourhood of Cagliari, has been robbed and wounded.

29th: In the House of Commons, last night, Sir Henry James, the Attorney-General, asked leave to introduce a Bill for disfranchising Boston, Macclesfield and Canterbury for corruption, and also suspending other boroughs.—Mr. Parry, the Liberal candidate, has been elected member for Carnarvon Boroughs in room of Mr. W. B. Hughes, the deceased member, beating the independent candidate by a large majority.—A despatch of Earl Granville to the British Consul-General in Egypt has been published, insisting upon a cessation of the capricious quarantine administration, which so impedes the commnnications between Great Britain and India.

30th: It is expected that the Government will obtain a majority of 26 votes in the division on the *cloture* resolution which will be taken to-night.

PASSENGERS SAILED.

Per P and O Str *Bokhara*, 24: Additional:

For London—Lieut C F Lindsell, Mr Cavaye, Dr Dempsey, Col and Mrs Pedler and child, Mr and Mrs Edwards and child, Col Garton and infant, Mrs Comber and two infants, Mr James Morris and Miss Morris, Mr Clifford, and Mr Ewings.

For Brindisi—Lieut Col Moore, and Mr Yorke Smith.

For Venice—Mr Harrocks and son, Rev J Knaresboro.

For Aden—Major Heath.

Per Str *Rydal Hall*, 25:

Mr William H A Hall, Mr E A W Hall, Mrs R J Langford, three children, and two infants, Mr R A Cordner, Mrs Cordner, two children, and two infants, Mr Allan Russell, Mr Boultbee, Mrs Boultbee, child, and infant, Rev Douglas, Mrs Douglas and three children, Miss Rodger, Mrs Barry and infant, Rev J P Graham, Mrs Graham and four children, Mrs Thomas, Miss Keene, Lieut-Col Bailey; Mrs Hammond, Mrs Grylls and infant, Capt J J Kennedy, Mrs Macquoid and two children; Sister Theresa; Mr J McQuistan; Mrs Gray two children and two infants; Mr J Richardson; and Mr N Robertson.

Per P and O Str *Poona*, 31:

For London—Mrs Hill and three children, Mrs J C Robertson and child, Mrs MacGregor and child, Mrs Holmes, Mrs J B Richey, Mr St Leger Carter and four children, Mr W C and Mrs Bailey and three children, Mr and Mrs C T Burke and one child, Mrs Jacomb and 1 infant, Miss Harene, Mr and Mrs B Carr, Mrs Bayley, child and infant, Mrs McFadyen and infant, Mr and Mrs J Westland, child and infant, Rev W and Mrs Keene, Mrs Turner and infant, Mr and Mrs P Ball, Miss Forrest, Mrs Taylor, child and infant, Mrs Lawrence, Mr and Mrs Ruskin, Miss Hoddling, Mrs Saunders, Two Misses Bose, Rev F A P and Mrs Shirreff, Miss Dennis de Visic, Master Stuart, Lieut C Bathurst, Mrs Orr's infant, Mrs S E Jacob, Mrs Warden, 2 Misses Warden, Mrs Tiel and infant, Capt and Mrs William-Newell, 4 children and 3 infants, Mr and Mrs J Baker, Miss Baker, Mrs Warner, Mr and Mrs Watson and child, Mrs F Bedford, Messrs H M Murray, W G F Haslett, C A Peterson, MA, R A Willis, Barton, G Bethell, Cole and infant, A Sheraton, C Hudson, A W Ottman, J Jones, V G Kothari, T T Andrews, Armstrong, J Tetchner, and T Smith.

For Brindisi—Mis Gilmore, Mr S Fitze and one friend, Col J W and Mrs Champlin, Mr and Mrs A W Delange, The Earl of Durham, Mrs Knox-Hill, Dr and Mrs Johnstone, A Gentleman, Mr C and Mrs Pontifex, Miss Cooper, Messrs W H Fitze, A Hills, H Moore, R M Waller, R B Mitchell, Greenless, and H J Blagrove.

For Venice—Mr and Mrs Jones, Mr and Mrs Schoen, Mrs Wilmot and child, Mr J W and Mrs Neill, Mrs Miller, Col E M Lawford, Mrs Lawford and child, Surg-Major Miller, Major A Morris, Messrs W B Jones, A Macmillan, W Finckh, E A Hantelmann, J Barnard Smith, F Norman, P Dewar, and R H Cheetham.

For Malta—Mr and Mrs Walter F McConnell.

For Aden—Mr H W Clements.

PASSENGERS ARRIVED.

Per P and O Str *Verona*, 28:

For London—Mr and Mrs Griffiths, Mr and Mrs Eaton Forrest and infant, Col H C Menzies, Rev A L Onslow, Mr W P Rylands and friend, Major G A Jacob, Miss Carew, Messrs D J Scott, P Corbet, W Davidson, Jas Fraser, John Smollett, W Gall, W Massey, and W Medcalf.

From Brindisi—Monsr Portier and Secretary, Mr and Mrs Shipp, Surgeon-Major Carter, Messrs Holkier, Ormiston, J N Cowan, D J Jardine, Anley, and P A Turner.

Per Str *Speke Hall*, 29, from Liverpool:

Mrs Stace and infant, Mrs J Clarke, Major A B Hepburn, Mrs Hepburn, Mrs Gifford, Four Misses Hennessy, Dr P F O'Connor, Mrs J T Watling, Mrs Ives, Messrs J J Laing, B Ashburner, C H Ives, R E Crossley, J Seddon, J Nuttall, and E Hudson.

Domestic Occurrence.

DEATHS.

HARLEY—March 25th, at Saint Thomas' Mount, the Reverend Henry Harley, Missionary of the Church Missionary Society, aged 70.

CORMACK—March 27th, on board the P and O S S Rosetta, Henry Randall Cormack, Esq, of Bombay, Notary Public, Auditor, and Average Adjuster, on his way to England.

AVRON—March 27th, at No 2, Clare Road, Effie Charlotte Mabe Avron, daughter of the late H H Avron, Superintendent of the Sailors' Home, aged 15 years and 6 months.

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HENRY CONDER,
General Traffic Manager

Bombay, the twenty-third of March 1882.

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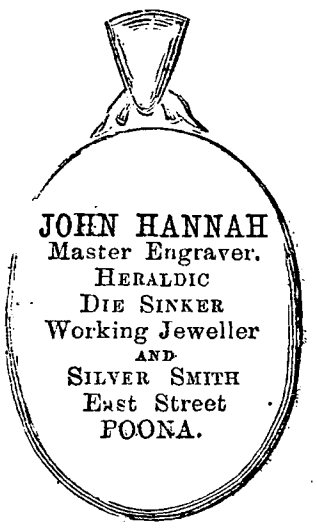

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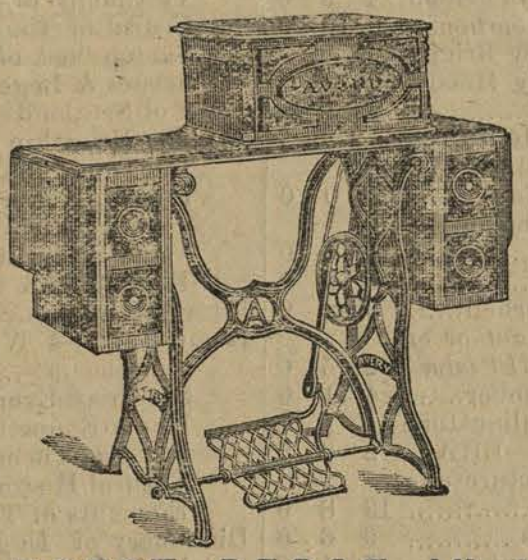

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